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KOREAN FARMS—IMPROVEMENTS.

IT is interesting to learn that corn, besides being a great staple food for both man and beast in America, has new uses now in process of development. For several years there has been serious apprehension among naval powers that the improvements in the resisting power of steel armor would not keep pace with the increasing penetrating power of artillery missiles—that no long time would elapse before any armor of Harveyized steel that a ship might float would be unable to resist the increasing penetrating power of prospective rifled cannon. England, Germany, France, Italy, the United States and some other naval powers have, therefore, been experimenting to determine whether there is not a more buoyant material which may be used to supplant or to supplement the heavy steel armor. All the most promising of these experiments contemplated packing the new material between an inner and outer plate of steel above and below the water line. Cellulose has long been regarded favorably for this purpose. Indeed, in the battle of the Yalu, the Japanese cruiser, Itsu kitushima, was saved from sinking by the cellulose she held between her outer and inner steel plates. Germany has been favoring cork. France, a certain sea grass found abundantly upon her coasts: and Italy the cat-o-nine-tail of the marshes. But the Powers are all now following the United States and experimenting with the pith of the cornstalk, which promises, if we read our home papers rightly, to be the ideal armor; which, altho it does not materially resist the penetrating shot, so quickly closes the avenues they make that no water can enter the punctured vessel. So confident are the naval authorities there that they have discovered the long sought for material that two cruisers now upon the stocks and future built vessels are to have that armor. In preparing the pith for

use the outer coating of the stalk, the husks, and leaves are ground into a very nutritious meal and sold as food for animals. And the pith itself is separated into a coarser and finer variety—the former being the one used for armor and the latter for paper. And, it is said that the paper made out of that is superior to Asiatic paper—superior to the so-called rice paper of China. This knowledge may be of great utility to any enterprising Koreans who are such adepts in making strong paper.

After this digression about corn permit me to resume the general subject and say that where rice cannot be raised the land would yield the farmers more revenue were some such crops as those named above, and certain roots, raised and fed in the dairy and to fattening stock, than by the method now pursued. That is: to dairy and beef cattle, sheep (and goats) and swine. Altho there are no dairies in the peninsula there are good reasons why there should be. The Korean farmer may make his own calculation when informed that the best foreign cows have been known to produce the daily average of one and a half pounds of butter the year round. The average among good dairy cows, well cared for, is at least one-half of that, namely three quarters of a pound; and imported—not fresh—butter in the East retails to the foreigners in the ports, cities, and aboard vessels, at about seventy, even eighty cents per pound. This, to say nothing of the demand for milk at twelve and fourteen cents a quart.

Beef cattle are raised at a profit in the United States when they command only four cents per pound in the market. Here the crews of the naval and merchant vessels calling at the ports, and all foreigners in the cities would, no doubt, gladly pay for good beef, even the exorbitant price of fourteen cents per pound now paid for bull beef.

Swine of the improved breeds, if farrowed in early spring, will, when from six to ten months old under good care, weigh from two to three hundred pounds, even more, which fact makes the pork business a profitable one even at the seemingly starvation price of three and a quarter cents a pound, instead of at ten cents which the Korean farmer gets for his diminutive pecary. This last named breed even at ten cents per pound is unprofitable, comparatively so at least, for the food that one of those little animals consumes in preparing itself for a remunerative market, would fatten a western hog of the same age into a sleek, wealth producing animal.

And sheep would be another valuable animal for the Korean farmer to raise, especially near the ports and cities, notwithstanding one hears on every hand and sometimes sees in

print, that sheep cannot be raised, cannot live in Korea. It is not necessary to inquire into the origin of this mistaken idea, yet, of the half dozen or more persons I have heard make the remark they one and all averred they were only repeating what they had heard. Whether or not sheep can be profitably raised or raised at all, in Japan upon bamboo grass, as one frequently hears discussed there, it does not follow that nature's rule there applies here. And we have seen them living here from year to year under conditions of ill-treatment which I venture to assert would kill them almost anywhere else. At divers places has this been seen in the valley of the Han. Indeed, were there any grass in any part of the peninsula, where it is desirable to raise sheep, unsuitable for their growth and injurious to their health, it should be extirpated and a better kind substituted. This could be done in one or two year's time. It is a fact, however, that sheep are not apt to thrive here or elsewhere under prolonged ill-treatment. They will not thrive on the coarser grasses of the marshes, which was the principal food of the sheep on His Majesty's farm outside the East gate—the grain intended for them having been habitually stolen. They, like horses, are fond of the sweet herbage of the hills. The marshes produce that well known disease, "foot-rot," whereas the rocks and hills keep the feet in healthy condition. It is true that the continuous rains of summer are not calculated to promote health in sheep if no provision is made to protect them from the rain. If once wet, their heavy fleeces are a long while in drying, during which time the sheep take cold, which results in "scab" and a running at the nose like distemper. The best sheep, those with the heaviest fleeces, suffer most. They should have shelter which they themselves will always seek on an approaching rain or storm.

Again, about the soil. When it is not very sandy, occasional ditches, blind or open, from three and a half to four feet deep may be made to aid in draining and drying the land. And plowing it north and south into narrow ridges, as was done before the days of Virgil and Cato, and is sometimes done here, aids materially in carrying off the surface water and preventing the crop which is growing upon the ridges from becoming water soaked, if not, as sometimes happens, actually drowned.

If the land subject to overflow, and now in question, should be clayey, or should have a clayey subsoil lying near the surface, and especially if the clayey strata should be level, there would be more difficulty in maintaining the land in a productive condition. Such crops as are not injured by excessive moisture might be cultivated on this land most advantageously. But for general

farming purposes the excess of water must be got rid of. On account of the clay in the soil the latter is late in drying into a condition for early planting—indeed, in the case of the level substrata of clay, instead of having both percolation and evaporation to aid in drying the land, one must rely almost entirely upon evaporation to accomplish it; and this goes on so very slowly a few inches under the surface that, because of the frequent heavy rains, the land may not be tillable at any time of the year. It is an absolute necessity, therefore, that this land be ditched, drained, and dried; and that the ditches be dug through the strata of clay to drain the land after soaking rains, to keep the growing crop in a healthy condition, or to get the land into proper condition for planting.

If the strata should have an inclination it may not be necessary for the ditches to go through it, especially if there is deep subsoil ploughing and ridging, which is more necessary than in sandy soil. If this clayey land then is properly drained the crops which may thrive upon it are not very different from those successfully grown upon the sandy soil just discussed. Let us examine. Korean plains or valleys, whether clayey or sandy, mostly grow up from disintegrated granite. The main elements of this rock the geologist names quartz, feldspar and mica. The chemist calls quartz silica, which is the sand of the layman—the farmer; and the chemist finds both feldspar and mica to contain in major part silica, aluminum, and potassium (or other alkali), through their chemical combinations are different in the two rocks.

During the disintegration, water containing carbonic acid may wash away most of the potash as carbonate, and the light silicate of alumina by the same agency, be separated from the quartz, floated off and again, in still water, be deposited as clay, for that is what it is, and the quartz or sand remain *in situ*. These substances are not generally thus entirely separated from one another; but the one predominating gives name to the mixture—as sandy, clayey, etc. Now wheat is a rank feeder upon silica, and the alkalies, especially potash, and would do best upon the silicious or sandy soil, if any deficiency of potash therein were supplied to it by wood ashes or otherwise. Whereas barley which also forages upon silica, needs lime as a dressing to make its food more digestible. Clover will grow upon either a sandy or clayey soil if there is a dressing of lime. But turnips do better in clay—especially in a loam, containing plenty of the alkalies and lime.

Should the submerged plain or valley be narrow and enclosed by hills or mountains, the problem would be most interesting and in some parts more difficult, whatever may be the soil. The plain,

under such conditions, as is that just this side of Oricol, has two sources of water which may cause its overflow; the Han with its back water, and the hills which shed the rains into the valleys below. To get rid of the water from either source is an interesting problem. To get rid of the water from both sources, when they come together, as they often do during the rainy season, is a problem before which the ordinary Korean farmer well may falter and stand dismayed—not because of such poverty in language as to be unable to do wordy justice in the premises when his crops are unexpectedly flooded, but because of poverty of mental and material resources. The back water flood cannot be economically prevented, unless there should be only one or two narrow ingresses for water to the valley, which may be closed as is the case for one small valley one sees near and *en route* to Oricol. But as already indicated its disastrous or deleterious influences upon the crops and soil may be modified.

And the water shed by the surrounding hills may generally be prevented from overflowing the land by leading it off in ditches at their bases. This, as one who has had experience in such matters can readily see, may be accomplished even upon the Oricol plain which the supineness of the government will not permit to be cultivated, or at least polluted by the touch of the intelligent foreigner. When these ditches have been dug, one has only the other problem to deal with, and this has already been discussed. To provide against the unexpected contingency that water from the hills may sometimes swell the overflow from the Han (let us say), ditches, besides the usual shallow ones, ditches deep and broad with occasional bridges, should divide the plain, to carry away all surplusage of water, whether upon the surface or inherent in the soil, as soon as the flood begins to subside. Indeed, altho the farmer must provide against the flooding of his land from the hills, it may be done so economically in Korea, that the western farmer under like circumstances would look upon the hills as a most advantageous part of his farm, for there he would house his family and stock out of reach of the highest floods, protect provender and provide pasture for his herds, which, when the water subsides may resume their ranging in the valley below. And the orchard and garden would be upon the slopes of the hills, for they cannot endure the long freshets that some of the grains and grasses alluded to above can endure seemingly without injury. If it is low lying land which is always marshy, tho never flooded, suggestions already made as to draining may in a manner apply. This marshy condition of the land may have several causes, of which two may be specially noticed. A level substrata holding the rains because of their prevalence when evaporation is great,

holds the water there other seasons because there is not much evaporation. If the strata is near the surface little pools of surface water may indicate the fact. If it is not, only a moist surface, maintained by capillary attraction, will be noticed. And sufficient has already been said to lead the intelligent farmer into the adoption of effective measures for the draining of his land in either of these cases. The other cause of the marshy condition of the soil to be specially noticed, is springs in surrounding hills or the proximity of such hills. One who lives near the base of a hill, soon learns that in the spring of the year and long after heavy rains, when the soil of the country generally is dry, water continues to ooze out of the ground at the base of the hill. The ordinary ditching and draining may answer, but besides that a ditch at the base of the hill to carry off its shedded water before it reaches the land would be a most effective auxiliary.

If all these difficulties subsist together; that is, if the land is low and level with an impervious substrata, which is not only submerged by water overflowing a neighboring river's banks and water shed from enclosing hills, but is kept marshy at other seasons by the hidden springs of the hills near by, enough has already been suggested in the foregoing pages to show that the efforts of Koreans to maintain in a tillable condition a piece of land similarly situated near a village on the edge of the plain approaching Oricol are rendered nugatory because of the fact that there was more brawn than brain in the work. This remark also applies to the government farm outside the East gate. * * *

WM. MCE. DYE.

THE BUTCHERS OF KOREA.

I asked Mr. Päk to write the story of the butchers' woes and a brief history of the steps by which they have been elevated to the common level of Korean mankind. The following is a translation of his paper:

"Three years ago in the fourth month the butchers living in Koan Chä Kōl, City of Seoul, Empire of Tai Han, sent to the Minister of the Home Department a statement of their troubles and a petition for redress of grievances. This petition was as follows: 'We your humble servants have for 500 odd years followed the business of slaughtering animals as a means of livelihood. Altho we have all this time been faithful in attending to the work required of us by the government in connection with the great annual sacrifices, all of which labor has been performed gratuitously and with a ready mind, yet we have been treated as the lowest of the seven despised ranks in that, while the other despised classes have all been allowed to wear the large sleeves, the hat, the mängen (a band used to keep the top-knot in place) we, your humble servants, only, are not allowed to do so. We receive contempt from all men, and moreover, the underlings from every magistracy in every province and district come frequently, demand money, and take it away. If we refuse to give it they strike us in the face, tear our clothes, and curse us with frightful words. Also they arrest us and force us to do a great deal of work for which we receive not one cash in payment, but only mocking, reviling works. And what is more, *even from boys three feet high we receive low talk.* Where in this world can there be found such a sorrowful, pitiable company whose grievances and troubles are so many that they cannot be enumerated? While the Quang tai. 광대 (buffoon) who ranks even lower than your humble servants wears the hat, mängen, and sash, and dresses like other men, we alone, your humble servants, are not allowed to do so, and therefore sorrow fills our minds, and penetrates even to our very bones. On, bended knee we have heard that your excellency is now renouncing the former

oppressive customs and establishing new laws, and since this is what your humble servants have hoped and longed for day and night, we now, casting away fear, venture to come boldly before your excellency and on bended knee beg your excellency to issue an especial decree making it known in every province and magistracy that the petition of your humble servants is accepted, and that henceforth your humble servants shall be allowed to wear the hat and mangel, and that the servants of the magistrates are forbidden from this time forth to maltreat us, your humble servants.' The reply sent back was as follows. 'Your desire is granted. Wear the hat and mangel, dress like other men, and be on common level. Take heed, however, lest you have only the appearance of being like others, and consider carefully your inward prosperity. If the servants at the magistracies come to oppress you, be careful—do not quarrel with them but show them this decree?' Also in this same year in the eleventh month another petition was sent in to the Home Department as follows: 'The new law has been introduced into every province and magistracy except the Province of Kang-won where there is trouble everywhere on account of the Tong Haks. Since we have not been able up to this time to wear the hat and mangel, and since our troubles from the underlings remain just as before, your humble servants petition that orders be issued from Choong Chun (the seat of the governor in Kang Won province) to every magistracy that the new law be observed as in the other provinces.' The reply was 'since we have already issued the decree do not trouble us any further?' Also one year later in the third month we petitioned again as follows: 'Altho all the other low class people are registered in the national records, we, your humble servants only, are not included in the census, so that altho since we are allowed to wear the hat and mangel there is an appearance of our being on the common level it is not so in reality. We pray that your humble servants may be also included in the national registration.' The answer was 'Since all are alike subjects how can your request be refused, and your grievance be left unremoved?' Also since that time we have had many troubles being asked to work without pay, and the underlings have troubled us as before. We have sent in a number of petitions which have been favorably answered, and still up to the present time there are many places where our troubles remain just as before." Mr. Pak adds in a postscript "If His Majesty, the Emperor, only knew of these grievances of several thousands of His faithful subjects we are sure they would be remedied but since there is no one to speak to him for us we are the more sorrowful."

The custom of regarding butchers as the lowest of mankind, seems to have originated as a deduction from the teachings of Confucius and his disciples. Confucius said, "Since men cannot bear to listen to the dying cries of animals all the noble and wise agree that the slaughter-house should be far from the dwellings of men." Mongtze, a disciple who flourished about 475 B.C., went to call on King Châ-Sôn newly come to the throne, who asked if he would do well the duties of the kingly office. Mongtze replied yes. "Why do you say yes?" inquired the king. "When you saw a man going by yesterday leading an ox did you not ask him what he was going to do with the ox?" "Yes." "When he replied that the ox was to be slaughtered and the hide used for making drums why did you tell him not to kill that ox but to go away somewhere and kill some other animal instead?" The king replied "I don't know why I told him so." "Well," said Mongtze, "it was because you could not bear the thought of killing this ox which your majesty had seen, and since it is this mind which befits a king—desiring life for all, even for the animals—therefore I replied that you would well perform the duties of the kingly office." The deduction from these sayings of the sages is that since noble minded men of all ages cannot bear the thought of taking life and cannot listen to the dying cries of animals surely the butchers who make killing their daily business must be the lowest of mankind.

Whang Hui the first Prime Minister* under the present dynasty some 506 years ago is said to have firmly established as a national custom the degradation of the seven classes which are as follows: 1. The p'o chul 포졸 or servants of the sheriff who beat men, etc. 2. The Koang tai 광대 or buffoon—the traveling singer. 3. The pâk châng, 박장 or butchers. 4. The Kori châng 고리장 or maker of baskets. "Peeling bark from trees is so much like skinning animals that these occupations rank together." 5. The mutang 무당 or women sorcerers—all loose characters. 6. The keisangs 기상 or dancing girls, also loose characters who are found in all the principal cities and are supported by the government—and, 7. the kât pät chi 갓박치 or makers of leather shoes, who, because they handle the skins of slaughtered animals are classed with the butchers. There are five great animal sacrifices. One for each season of the

* Whang Hui was not the first Prime Minister of the present dynasty, but the twenty-third. He held office about the end of reign of the great reformer, Sé-jong; A.D. 1419-1450—[Editor N. R.]

year and one special sacrifice at the end of the year. At each of these great sacrifices quite a number of animals are slaughtered, some 70 to 90 head of oxen, sheep, and pigs. Besides these, sacrifices to the ancestral shades are offered twice per month when about 10 head of swine are killed; sacrifices are offered to the household gods of the palace several times a month, a representative of the king attending. Sacrifices are also offered monthly to Koan Kong, the Chinese general, who is said to have come in a cloud some 300 years ago and rained arrows upon the Japanese, thus enabling the Koreans to win the victory. His image is found in the large temples outside the south and east gates where even the king bows and sacrifices, and Koan Kong is considered the greatest among the gods next to Hananim. Special sacrifices are frequent—twice per year to Confucius, and there are sacrifices to Hānanim, "The honorable Heavens," accompanied by prayer for rain, or for cessation of rain, or for freezing weather, when the king sends some nobleman as his representative who prays from a written form. At all these sacrifices animals are slaughtered, and it will be readily seen that the slaughtering of all these animals is no light task. This work at the capital besides similar work at the various magistracies throughout the country was done entirely by the butchers without pay.

In return for this the butchers were exempt from taxation and since they were not taxed their names were not enrolled on the national records.

In the recital of their woes the butchers come to the climax in this expression. "It were much easier to endure the ignominy of going hatless, and mangelless but no amount of money loss could be compared to the grievous trial of being addressed in low talk by 'boys.'" A boy in Korea is any one unmarried. Boys never wear hats and may be always distinguished by their hair which is worn in a plait hanging down the back. When married the hair is put up in a knot on top of the head, the hat is put on, and the boy becomes a man. Men always use low talk in speaking to boys who must use the highest forms in reply. I have seen boys slapped in the face and severely punished for addressing a man in middle form. It is an offence never tolerated except in the case of the butchers, where the usual custom of the boys using the honorifics as to his superior and the man replying in low talk is reversed. Boys of all other ranks address men of the butcher class in low talk as their inferiors and the butcher, married man tho he be, must acknowledge his inferiority by replying in high talk. This it was above all else that made sorrow penetrate "even to the bones" of the Korean butchers. But this paper would be incomplete without some reference to the influence of

Christianity in the elevation of the butchers. A book sold on the street found its way to the home of Mr. Päk, a butcher who was thus led to put his boy Pong Choolie into the Christian day school at Kon-Däng-kol. The boy asked for other books for his father, who thus read a number of Christian books. By and by Mr. Päk was taken seriously sick with typhus fever when Dr. Avison went frequently to see him. This seems to have made quite an impression on him as he could not understand why the king's physician should condescend to call on a butcher. After recovery he yielded to Pong Choolie's repeated requests and accompanied him to church. The trouble that immediately arose in this little church I will mention as an illustration of the way the butchers are despised. The custom is so deeply rooted in the Korean mind that even those who know something of the gospel find it difficult to overcome. At that time the majority of the members of this little church were of the genteel class called Yang-bans. One Sunday shortly after Mr. Päk began coming to church most of these members were conspicuous by their absence. When the missionary enquired of one member as to the cause he replied: "A very serious trouble has come to our church and you might as well know it. When we came here it was to worship God and to believe in our Savior. We have cast away a great deal of Korean custom and have allowed working men and those much below us in rank to sit down together with us. There is however, a *little bit* of Korean custom still remaining and to have a butcher come here and sit down with us is a little more than we can bear. We do not intend," he said, "to forsake Christ. Whether we will build another church or meet in some ones *säräng* I don't know but we cannot continue thus." Mr. Päk was a very earnest man and soon there were a half dozen butchers in the church. Then one day he asked the missionary if it would not be worth while to send in a petition to the government. This was done as above related. The butchers prayed much for a favorable reply. One copy of the petition was sent to Count Inouye, the Japanese Minister, who had great influence at that time. He agreed to support the measure and this encouraged the butchers. The joy of the negroes on hearing of President Lincoln's Emancipation Proclamation was not greater than that of the Korean butchers when the decree went forth that they should be allowed to wear hats. In some instances they were so elated that they wore their hats day and night. As I have said before the hat is, as it were, a badge of manhood. Those who wear hats are to be addressed in man talk. In many places the posters notifying the people of the new law were not put up, and where they were the public sentiment in favor of the ancient

custom was so strong in many instances that the butchers did not dare to put on their hats. Mr. Päk, who was made the head of the butchers guild, and several Christian butchers went about encouraging their brethren and thus assisted them in donning their hats. Everywhere they went they scattered Christian books attributing the praise to God for this their great deliverance. At one of these butcher meetings at the city of Suwon fifty butchers were present. Mr. Pak, in addressing them, told of his own experiences and said that he had often felt a desire to run away to some other country where he could hold up his head and be a man like others. In comparing their trials to those of the Israelites in Egypt he said, "The Israelites of course had no such oppression as we have had to endure, and still they had a pretty hard time and it was only the almighty power of God that delivered them. It is that same God who has now delivered us and there is not one cash worth of help to be looked for anywhere else but in Him." Of course it is not every butcher that repents and still it is only scriptural to expect them to receive the gospel more readily than many others for, "Things that are despised hath God chosen." Mr. Päk has given me a list of the believing butchers in this province who number with their families 132 souls.

Among the Christian butchers are several who have become successful teachers of others. I can mention several who have been instrumental in the formation of churches in their respective localities. One butcher has two wives both of whom have children. These have professed conversion and the husband upon taking a vow in their presence to regard number two as his "sister," providing for her support, and to live henceforth only with number one, who had been for some time discarded, the whole family was received into the church. In my short missionary experience this is the only instance of a polygamist who has been thus soundly converted.

S. F. MOORE.

THE MONGOLS IN KOREA.

THE condition of affairs in the Korean peninsula at the opening of the thirteenth century may be summed up as follows. The Koryo dynasty which had been founded about three centuries before, had already developed those characteristics which finally led to her downfall. Buddhism had honey-combed the state; the monks, the civil officials and the military officials formed three distinct factions, each bidding for the control of the government. Buddhism was a unit, the other two factions were not units; the result was that whichever faction held the reins of government temporarily the monks sooner or later won back into power. A mild feudalism existed in Koryo, each of the high officials keeping about his person a strong guard. One of the results of this was that the king did very little of the actual ruling of the land. Whichever party was in power its leader had the same authority as was exercised by the Shogun in Japan, but somewhat less in degree. It is not inexact, therefore, to say that at the beginning of the thirteenth century, or more exactly the year 1206, A. D., King Heni-jong was the figurehead and Gen. Choi Jung-heur, the leader of the military faction, was the actual ruler.

The Kin dynasty had occupied the throne of China for nearly a century and the relations of Koryo with the Kin Emperors was fairly intimate. The Japanese had not as yet begun in earnest that series of piratical raids upon the shores of Koryo which disfigured the declining years of the dynasty. The population of the land at that time was approximately three millions, but rather less than more. From a military point of view she was in poor condition, but when pushed to the bitter issue of war she could put 200,000 men into the field. She suffered then, as Korea has always suffered, from inferior leadership.

As is well known, the Mongol power had its inception in one of that congeries of tribes known collectively as the Nu-chen Tartars. These latter held the same relation to the Kin dynasty that Manchuria holds to the present ruling house in China. So

at the beginning of the thirteenth century we find Koryo occupying the peninsula and bounded on the north, as now, by the Yalu River. Beyond that river lay the Nu-chen Tartars and the remnant of the Kitan Tartars who had been conquered nearly a century before by the Kin power.

Among the northern Nu-chen Tartars, who are known to Koreans as Yo-jin, arose the great chieftain Yusukai whom the Koreans call Ya-sok-hā. He together with (Keui Ok-on) conquered forty of the northern tribes in quick succession. His son was the great Temuchin or Genghis Khan, called by the Koreans Chul-mok-chin. It was in 1206, the second year of King Heui-jong of Koryo, that the great conqueror proclaimed himself emperor and named his empire Mong.

It was not however till six years later, 1212, that Koryo was brought into direct contact with the Mongol power. In that year a Koryo envoy to the Kin court was intercepted by Mongol videttes, who had by this time worked their way southward to a point which commanded the road between Koryo and the Kin capital. The dead body was recovered by the Kin people and sent back to Song-do, the capital of Koryo. In this same year the king attempted the life of the "Shogun" but failed, and the latter in retaliation promptly banished the king to Kang-wha and put Kang-jong on the throne. He in turn was succeeded two years later by King Ko-jong whose reign was destined to be the longest and by far the most eventful of the whole dynasty, for it lasted forty-five years and beheld the great Mongol invasion.

In this year of King Ko-jong's accession, 1214, the Kin power was now trembling under the Mongol onslaught and envoys came in haste from China demanding aid from Koryo in the shape of rice and horses. The frequent dynastic changes in China had made Koryo very careful as to whom she helped especially when there was a chance of a change of suzerain. So now she refused the demand but secretly let the envoys buy what they wanted.

A dark cloud now hung on Koryo's northern border. It was not as yet the Mongols but the remnant of the Kitan forces who, unable to withstand the northern hordes, were retreating southward into Koryo territory. At first the royal forces were able to hold them in check, but as they came in ever increasing numbers they broke like waves over the Koryo barriers and were soon ravaging the province of Whang-hai, with their headquarters at Pyeng-yang. There were large military possibilities in Koryo but they had not been properly developed and at this time the king found himself practically without an army. Civil-

ians and monks were pressed into the service, but being raw recruits they were of no avail. They were cut down like stubble and Whang-ju fell into Kitan hands. The startling news reached Song-do that the enemy were only eighty li from the capital. Consternation reigned in the city and the people armed themselves with swords or clubs and manned the walls, determined to sell their lives as dearly as possible.

To this outward danger was added the terror of civil strife, for the monks took this inopportune time to attack the old General Choi, the "Shogun," who still ruled with a high hand. But he could not be taken off his guard, and, turning upon his would-be assassins, he cut down three hundred of them. He then instituted an inquisition in which eight hundred more of the conspirators were killed.

Such was the desperate position of Koryo; a powerful enemy at the door, the south rife with rebellion, in the capital itself "mountains of dead and rivers of blood," according to the chroniclers. Victorious Kitan came sweeping down on Song-do, but hearing that the town was defended by desperate men they made a detour, appearing next at the Im-jin River half way between Song-do and the present capital. By this time however the Koryo generals had succeeded in collecting a considerable force and on the banks of the Im-jin they scored a signal victory which sent the enemy scurrying back northward as far as Myohyang Mountain, the ancient Ta-bak.

Another cause of anxiety now appeared in the shape of certain Nu-chen allies of the Mongols who crossed the Yalu and took Eui-ju. But Koryo was now wide awake and threw upon them a well equipped force which destroyed five hundred of their number and drove the remaining three hundred back across the river. The king built a place of retreat at Pagak San east of Song-do for he had been told by the monks that if he did so he would be able to hold the north in check.

Myun-gu-ha, chief of one of the East Nu-chen tribes, being defeated by the Mongols, came in his flight toward the Yalu but was captured there by the Koryo general, Chung Jong-su, who sent him captive to the Mongol headquarters. This pleased the Mongols hugely and they declared "We must make a treaty of friendship." Mongols, at war with the remnant of the Kitans, had driven the "south" into Koryo but at first had not pursued them further than the Yalu. However an army of 10,000 Mongols under Generals T'ap-chin and Ch'al-ja crossed that river in pursuit. They were joined by Nu-chen allies to the number of 20,000 under Gen. Wan-an Ja-yun. As these allied forces were marching upon the doomed remnant of

Kitan which lay 50,000 strong at Kang-dong a great snow-storm came on and provisions ran low. Koryo was ordered to supply the deficiency, which she did to the extent of 1,000 bags of rice. This still more helped her into the good graces of the Mongols, but we are told that the Koryo people could hardly endure the semi-savage manners of the Mongol troops and were unable to conceal their aversion. This the Mongols naturally resented.

Kang-dong fell after a short siege, the leaders of the conquered army were beheaded, and the whole north was put under the control of Koryo. The Mongol envoy who was despatched to Song-do, acted in the most unconciliatory manner and did much to turn the count from its previous purpose to make friends with the Mongols. The Mongol demand for an exchange of envoys was worded in so offensive a way that it seemed almost as if it were intended to stir up war. But the time had not yet come.

The Mongols were not to be content with an empty friendship. In 1221 they sent a demand for tribute consisting of 10,000 pounds of cotton, 3,000 rolls of fine silk, 2,000 pieces of gauze, 100,000 sheets of paper of the largest size. These demands were acceded to only in small part.

It was becoming evident that a general invasion by the Mongols was to be expected at any time, so in the following year, 1222, a wall was built from Wi-ju to Wha-ju in the marvelously short space of forty days which shows not only what power Koryo could exert when necessity demanded but how necessary this work seemed.

The year 1223 marks the beginning of that long series of Japanese depredations which were destined to continue even until the close of the dynasty, two centuries later.

The seeming friendship between Koryo and the Mongol power was rudely broken in 1225 and through no fault of Koryo. A Mongol envoy on his way back to China was set upon by robbers and was killed and robbed. All friendly relations were thus terminated and another step was taken toward the final catastrophe. Mongols however were too busy elsewhere to attend to this matter at once and it was not until 1231 that actual hostilities were commenced. As the spring opened a powerful Mongol army marched southward across the Ya-lu under the leadership of Gen. Sal Ye-t'ap and took the fortresses of Wi-ju and Ham-Sin.

Hopeless as the prospect seemed the king determined not to give up without a struggle. He sent Generals Pak-so and Kim Gyong-sol with a strong force to operate against the in-

vaders. They rendezvoused with all their following at Ku-ju, the four gates of which were strongly barricaded. The Mongols began the attack at the South gate, but after five brilliant sallies the Koryo forces compelled the besiegers to retire. The Mongols who had no base of supplies but who made the country thro which they passed supply them, now left this town untaken and marched boldly southward. Kwak-ju and Sung-ju fell in quick succession and from the latter place a Mongol messenger was sent forward with a letter ordering the king to submit at once and thus ward off further danger. This messenger was arrested by Koryo troops on the way and thrown into prison. When the Mongols arrived at the place where he was in durance vile they razed the place to the ground and killed every living thing, including even the dogs and other domestic animals. No opposition was met until the invading army, flushed with victory, lay before the capital, Song-do.

As the king was quite submissive the victors spared the town. It is probable that they felt unwilling to attempt to storm the place, for they had not been very successful when attacking a fortified place. So they made a detour and went southward into the rich province of Chung-chong. Evidently plunder was their main motive in the invasion of Korea.

Meanwhile other Mongol forces were at work in the north. They found their match in the valiant garrison of Ku-ju, which under the leadership of the prefect Pak-so, held the place against all comers and were compelled to evacuate only after the king had abjectly surrendered and had twice sent messengers ordering the place to be given up. So ended the first act of the tragedy, but it was not to be the last. A Mongol residency was established in Song-do and military governors were stationed at various places throughout the country.

That neither the king nor his courtiers believed the end of the trouble had come is evident, for no sooner had the tumult of war subsided than the question of removing the court to the island of Kang-wha was raised. Some objected, but the "Shogun" silenced them by taking off a few heads. The king was undecided, but not so the "Shogun." He seized the government carts and placing his household effects upon them moved to the island leaving the king and the court to shift for themselves. But the people throughout the country were rising in revolt against the Mongol governors and driving them out. This was sure to bring down upon the land another invasion, so at last the king decided to follow the example of the "Shogun" and retire to Kang-wha. Palaces had been in preparation there for his reception and on the appointed day the royal cavalcade moved out the gates of the

capital. It happened to be in the midst of the rainy season and the roads were almost impassable and the whole party soon found itself mired. Torrents of rain added materially to their discomfort. Even noble ladies, so the records say, waded knee deep in the mud with bundles on their heads. The wailing and crying of this forlorn multitude was audible for a long distance.

When at last the king reached the island he found that the palace was anything but completed and he was obliged to take up his quarters in a common house for the time being.

When the news of this exodus reached the Mongol capital it created a sensation. The emperor in a white heat of passion sent a messenger asking "Why have you fled to Kang-wha? Why have my governors been driven out of your towns?" A well equipped army followed fast in the track of this messenger. The king replied that his feelings toward his Mongol master were the same as they had always been, which was doubtless true. His acts, however, spoke louder than words and the Mongol army without waiting for further orders fell upon the northern towns and put the people to indiscriminate slaughter. Not until they reached Cho-im fortress did they receive a check. In attempting to storm that place they met such stout resistance that they were forced to withdraw. A noted archer-monk is said to have killed Gen. Sal Ye-t'ap by a marvelously clever shot in this battle. It was probably the lateness of the season that made the Mongols retire beyond the Ya-lu.

The spring of 1233 found the emperor's anger somewhat abated and instead of sending an army he sent four formulated charges against the king. (1) No envoy comes from Koryo. (2) Highwaymen have killed a Mongol envoy. (3) The king has fled to Kang-wha. (4) I have received false estimates of the census of Koryo. We are not told what the answer was.

The year was spent in attempts on the part of the king to put down popular uprisings all over the country. The people were in a state of anarchy and wherever a man could get a small following he would turn bandit and harass the surrounding country.

All this time the king was trying every means in his power to interest the heavenly powers in his behalf. Buddhist prayers were chanted on every mountain top and at every shrine. He turned sun-worshipper too, and from seven till twelve o'clock every morning the officials were compelled to stand in line and do obeisance to that useful but hardly divine luminary.

With the opening of 1235 the actual occupation of Koryo by the Mongols commenced. They began a systematic settlement of the north and many of the prefects were seized or driven out.

By the end of 1236 the Mongols had seventeen permanent camps in the provinces of Pyeng-an and Whang-hai. They also went southward to the very limits of the peninsula and formed numerous stations along the way.

By the year 1238 when the Mongols again flooded the country the people had mostly found refuge among the mountains or on the thousands of islands which lie off the western coast. It would be impossible to imagine the suffering and hardship entailed by these invasions of the Mongols. The records simply say that the people left their homes and fields and fled to these places of refuge. But what did these hundreds of thousands of people live on as they fled, and after they reached their places of retreat? What breaking of old bonds of friendship and kindship, what rending of family ties and uprooting of ancient landmarks. It is a marvel that the land ever recovered from the shock. These Mongols were fiercer and more ruthless than the Japanese who overran the country three or four centuries later and they were far more numerous besides. Plunder being their main motive, their marauding bands covered a much wider territory and mowed a much wider swath than did the soldiers of Hideyoshi. Nor did these Mongols meet the opposition that the Japanese did. They made a clean sweep of the country, and they caused such a depletion of the people that we never hear again of those splendid armies of 200,000 men which Koryo had once been able to put in the field even when groaning under a corrupt court and a rampant priesthood. From that day dates the utter prostration of Koryo's power which left her an easy prey to any Japanese freebooter who had ten good men at his back.

After ravaging to their heart's content the Mongols withdrew in 1239 to their own country, but sent a messenger ordering the king to go to Peking and bow before the Mongol emperor. The king refused, and the next few years were spent in Mongol demands for the king to either go to Peking or to leave his island retreat and return to Song-do.

Ogdai Khan died in 1242 and after a peaceful interval of four years Gayuk Khan came to the throne of China. This was the signal for a renewal of hostilities against Koryo. At first 400 men came, ostensibly to hunt sea otters but really to spy out the mountain passes and make ready for a proposed invasion of the country. Gayuk's plans, however, were interrupted by his death in 1248, but when Mangu Khan came to the throne of China in 1251 they were again taken up and pushed. A swift messenger was despatched to the king of Koryo demanding that he come out of Kang-wha and return to Song-do. His acquiescence in this would mean his safety, but if he refused war was to be the alter-

native. When the envoy reached the court he acted in the most insulting manner and without giving time for an hour's consultation he rose from the table in the midst of a feast and posted straight back to China. The people all said, "This means war again."

When the lengthening vernal sun of 1253 had melted the northern snows this prophetic word was verified. A relegate Koryo general, Hong Bok-wun, told the Mongol emperor that the king was building a triple wall about Kang-wha and had no intention of leaving that safe retreat. War, ever welcome to these first Mongol emperor, was now afoot. The first detachment of Mongol troops was led by the emperor's brother, Song-ju. With many allies from the Nu-chen, and other tribes, he crossed the Ya-lu. Following these came generals A Mo-gan and Ya Gol-ta with sixteen other chieftains in their train.

The king convened a great council of war at Kang-wha. Many were for surrender, but one voice was raised in warning, "How much treasure have we already squandered on these insatiable barbarians, and how many good men have gone as envoys and never been heard of since? Let the king go out now from this place of safety and when we behold his dead body our condition will be no enviable one." This voice startled the assembly. With one voice they applauded the sentiment and charged the king to stay in his island fortress and still defy the savages of the north.

General Ya-gol-da now sent a messenger to the king, purporting to be from the emperor, saying "I have begun from the rising of the sun and I will conquer to its going down. All people rejoice at this but you. I now send General Ya-gol-da. If you receive him well, I will leave you in peace, but if not I will never forgive you." Immediately putting his troops in motion the redoubtable general approached the strongest fortress in Whang-ha province. It was surrounded by an almost perpendicular precipice, and the garrison, supposing they were safe, laughed at the besiegers and ate in their sight; but the Mongols, directing all their power at a single point, soon battered down a portion of the wall, set fire to the buildings with fire-arrows and with scaling ladders effected an entrance. Four thousand seven hundred of the garrison were put to the sword, the commander committed suicide, all the children over ten years old were killed, and the women were ravished.

General Ya-gol-da, being at To-san in Whang-hai province, received a plaintive letter from the king asking him to retire from the country. He replied, "The emperor says the king of Koryo is too old to bow. I am going to see whether this is true

or not. I will give him just six days to get here." Then the Mongols turned eastward and began destroying fortresses and looting store-houses, at the same time telling the king thro another messenger that if all the prefects in the country would send in a written surrender they would retire. This was so palpably impossible that the Koreans looked upon it as a grim sort of joke.

The town of Chun-chun was a rather formidable place and its siege and fall offer some interesting indications of the methods of Mongol warfare. First a double fence or stockade was built about the town and outside this a bank six feet high and a ditch correspondingly deep. Ere long the supply of water in the town gave out and the people were forced to kill their cattle and drink the blood. Cho Hyo-ip, a leading man, seeing that there was no escape, first burned his family and then killed himself. The prefect fought until he was exhausted and then threw himself into a burning house and expired. A party of the strongest of the remaining soldiers made a fierce attack upon one portion of the stockade and succeeded in breaking thro but the bank and ditch beyond proved too much for them. The enemy entered, razed the town, burned the grain and carried the women away. Meanwhile the king was using the only means left for turning the tide of war. He was worshipping every spirit that he could think of and sacrificing before every large boulder. He raised all his ancestors several rounds in the ladder of apotheosis, but it all seemed to have but little effect on the progress of events.

At last General Ya-gol-da arrived in the vicinity of Kang-wha and sent to the king saying "If the king will come out and meet me here I will promise to return to China with my forces." The king complied and with a heavy guard came across the straits and met the Mongol general at Seung-ch'un-bu. The Mongol began the conference without ceremony: "After we crossed the Ya-lu thousands of your people fell every day. Why should you think only of your own comfort while tens of thousands of your people are perishing? If you had consented to come out sooner many lives would have been saved. We must now make a firm treaty." One of the conditions of this treaty was to be that a Mongol prefect be placed in each of the Koryo districts and that 10,000 troops be quartered on Koryo. The king agreed to leave Kang-wha "gradually" as fast as preparations could be made, and to destroy the palaces at Kang-wha.

In fulfillment of their promise the Mongols then went back across the Ya-lu after placing Mongol prefects throughout the country, but no sooner had they disappeared than the King seized a Korean who had acted as a guide to the Mongols and put him to death. This was a dangerous course for it was

likely to exasperate the Mongols all the more. And so it proved, for a swift messenger came bearing a loud complaint that the King had not kept his word to leave Kang-wha and that a man had been killed because he had helped the Mongols. The emperor now developed another plan. He sent General Cha-ra-da with 5,000 troops to become governor-general of Koryo. But the emperor little knew the kind of man he was letting loose upon Koryo. No sooner had this beast in human shape crossed the Ya-lu than he began a systematic course of extermination. He killed every living thing that crossed his path. The records say that he carried into captivity 206,800 people and that the number that he left dead was never estimated. When the emperor heard of this even his fierce heart was touched and in the following year he recalled the monster. But a year later he allowed him to come back and continue his work of devastation. When he approached Kang-wha, the king, in great distress, sent a letter to the emperor imploring him to recall the ruthless man, but the emperor replied to the envoy that he could not recall the troops until the king obeyed and came out of Kang-wha. To this the envoy made the memorable reply, "The quarry cannot come forth from its hole while the wolf is near. The flower can not spring from the frozen sod." Upon hearing this the emperor immediately gave command that the sanguinary Cha-ra-da be recalled from Koryo.

The year 1258 beheld a new eruption of the Mongols who crossed the Ya-lu and fortified Wi-ju. General Cha-ra-da with a thousand men penetrated the country a long distance. This shows how weak Koryo had become, that this general dared penetrate the country with so small a force as a thousand men. As a mere stratagem the king now came across from Kang-wha and took up his quarters at Tong-jin just across the straits, to make it appear that he was complying with the emperor's commands. When General Cha-ra-da approached, however, he hurried back across the water to a place of safety. The Mongol now made a line of fortified camps all the way from Song-do to Tong-jin and settled down as if to await the fulfillment of the king's promise. They redoubled their demands and swarmed all about the island which was separated from them by only a narrow strip of water. But the Mongols, to whom the water was an unknown element, found this narrow tide-swept channel an effective barrier and the king was safe.

Meanwhile the king had been freed from the "Shogun" who had been killed. Making this an excuse, he sent to the emperor saying that he had long desired to go back to Song-do but had been prevented by the "Shogun." He now, however,

would listen to the imperial word and go back as soon as the Mongol soldiery should be removed, for, he said, "We are like mice when the cat is about." This message never reached China for the messenger was waylaid and killed on the way.

The whole north was now completely in the Mongol hands and was being governed by K ryo renegades under Mongol orders. Such was the unhappy condition of the land when the year 1258 came to a close.

H. B. HULBERT.

THINGS IN GENERAL.

THE CONFUCIAN TEMPLE COLLEGE.—This venerable and honored institution is situated in the eastern arrondissement of the capital near the Northeast gate. In volume II of THE REPOSITORY, page 183, Hon. H. N. Allen gives some interesting particulars concerning the institution. It is known variously as the *Söng Kyun Kwan*, and the *Mun-myö*. Probably the best rendition of its name into English would be Temple of Literature. Its foundation was largely due to An-yu, a literary graduate of Kyeng-sang-do, who rose to the post of councillor to the prime ministry during the earlier years of the last dynasty. Oppressed by sadness at the decay of learning in his day he made a pilgrimage to China and brought back portraits of the seventy (two?) worthies, vessels and musical instruments used in the ceremonies of worship, and copies of the classic writings. With these were founded the Tai Hak or "Great School" of the Korea dynasty. For the maintenance of this institution An-yu presented to it 100 of his serfs, and he himself became its first head master. In the reign of Chung Suk (A.D. 1314—1343) of the Korea dynasty An-yu was canonized and his tablet accorded a place in this institution with the founding of which he was so prominently identified.

The present site we are told was first built on in 1398, the last year of the first reign of the present dynasty. Since then it has had many vicissitudes. The first buildings were destroyed by fire in 1400 and were not rebuilt until 1407. In the first year

of the Japanese invasion, 1592, it was again destroyed by fire but was restored in 1601, from which time it is probable that the present buildings date.

The main temple, which gives the place its sanctity and power, contains the sacred tablets of the 132 worthies canonized by Korean Confucianism. These tablets are divided into two groups arranged respectively east and west of that to the Founder of the cult, Confucius. In the east group there are seventy-six tablets of which sixty-eight are Chinese, and eight Korean. Of the Chinese tablets fifty are to scholars of the Chu dynasty, six to the scholars of the Han dynasty, one to a Tang dynasty scholar, and eleven to scholars of the Song dynasty. The eight Koreans canonized in this group are (1) Söl-jong of Sil-la; (2) An-yu of Korea; (3) Kim Kwang-p'il, (4) Cho Kwang-jo, (5) Yi Whang, (6) Yi-I, (7) Kim Chang-saing, and (8) Song Chun-kil, of the present dynasty. In the west group we find fifty-five tablets, of which thirty-four are Chu scholars, six Han scholars, one Chin scholar, five Song scholars, and one Wön (Mongol) scholar. The eight remaining tablets are to the following Korean worthies: (1) Choi Ch'i-wön of Sil-la; (2) Chöng Mong-jo of Korea; and (3) Chöng Yö-chang, (4) Song Si-yöng, (5) Yi Yön-jöh, (6) Pak Sé-chai, (7) Kim In-hu, (8) Söng Hon, of the present dynasty.

Before these tablets services are performed and offerings made at the time of the middle spring and middle autumn festivals. At every magistracy there is a branch temple to this great institution where sacrifices were offered at the same time. In its pristine days it was the conservator of learning and from it have risen many learned men. Its usefulness and that of its branch institutes appears to have ended, for, during several generations no great scholar has been given by it to the state, neither has there appeared one among the ranks of the so-called literatti into whose degenerate hands the provincial institutions and their rites have fallen.

CHINESE GENERALS IN THE LATE WAR.—In a recent issue *The Naval and Military Magazine* discusses the lives and careers of some of the leading Chinese generals in the late Japan-China war. The most distinguished and highest in rank was Sung Ching who during the war first fortified Mot, Tienling (Heaven-touching Pass) and commanded Port Arthur and neighboring places. He did not operate in Korea. The second general mentioned is Wu Te-chong who was nominally Sung's colleague but failed to co-operate with him in the campaign in China, Cho Pao-kuei, a Mohammedan, a native of Shantung province, was for some twenty years in the southern province of Man-

chnria, "where thousands of banditti were spreading terror and paralyzing trade in the districts." By sheer hard work and conspicuous personal courage, he gradually broke up all the smaller gangs, until the country was once more restored to security and tranquility. For these services he was promoted several times until he was,—

"Rewarded with the red button of the first class, and the yellow riding jacket. When the Japanese war broke out he was stationed at Moukden, and was ordered to march overland with his brigade across the Yalu into Korea, and he was at Pyeng-yang when that place was attacked by the Japanese. It is currently believed among his friends in Moukden, that, on the eve of the loss of Pyeng-yang, when some of the Chinese generals at a council of war gave it as their opinion that the place was untenable, and that an immediate retreat was advisable, Cho turned upon them and said: "You may retreat if you will, but, even, if you all go, I will remain with my men and resist to the death. Whatever truth may be attached to this belief, he acted literally as he is reported to have declared it to be his intention to do, for on the day of the attack, whilst directing with his own hand a gun against the enemy, he was struck by a Japanese shell and was instantaneously killed. He was about sixty-six years of age."

The Japanese general in recognition of his rank, had the dead general buried with the honors of war and a wooden tablet erected to mark the spot. This was a graceful tribute to a worthy foe.

General Yeh Chi-chao had the honor to bring the first regiment of Chinese soldiers to Korea and to cross swords with the Japanese at Asan August, 1894.

"Altho Yeh claimed a victory on that occasion—which, however, was afterwards strenuously denied by the Japanese—he evidently did not feel himself strong enough to advance upon the capital or to hold his ground but withdrew his small force, and by a circuitous march thro a very difficult country, he eventually reached the distant northern city of Pyeng-yang in time to join in the preparations against the Japanese attack on that important stronghold. Yeh's conduct at the fall of Pyeng-yang and afterwards during his retreat to the Yalu, was considered by the Government so blameworthy that he was stripped of his rank and position, and actually, sentenced to be beheaded.

The editor thinks the biographical details of the leading generals of the Chinese army

Serve to elucidate a difficulty experienced by many in understanding how it came to pass that China, with her oft-acknowledged splendid fighting material and practically boundless resources, could have failed so completely to resist the Japanese invasion. For, it will be seen that able, and in some respects distinguished, as some of the Chinese generals undoubtedly were, they were all men of the old school capable enough to lead their troops to victory against the formidable but undisciplined hordes which ever and anon threaten their vast empire internally or along its extensive frontiers, but altogether unprepared by previous training or experience to cope with armies long and carefully prepared for the contingency that actually arose, and drilled and armed and led according to the very latest of modern methods.

EDITORIAL DEPARTMENT.**KOREA'S NEW RESPONSIBILITY.**

THE important events of the last month brought upon Korea a new responsibility—that of self government. For centuries Korea was happy to call herself the ‘small kingdom’ in comparison with China, upon which she bestowed the title ‘large kingdom.’ She leaned upon the supposed strong arm of her great western neighbor, which was used for her protection or subjection as the case might be.

Four years ago the Tong Hak—that synonym for revolt against oppression—arose and became a mighty factor in the important events that succeeded. The war between Japan and China followed and by the treaty of Shinoneseki, Korea became an independent country. Japan had already begun, what the vernacular press called ‘The Reformation of Korea.’ The new state was to be led into new paths with a promptness and vigor born of the urgency of the case. In less than two years Korea slipped from under her self-appointed leader and teacher and sought an asylum in the Russian Legation. The need of help being still recognised, the friendship of the great northern power was cultivated, military instructors invited to reorganize the army, and others to assist in advancing the interests of good government. Russian influence became supreme in the affairs of this land. Now, after less than two years of supremacy, under somewhat embarrassing circumstances, she withdraws from Korea. For the first time in the history of this dynasty, the emperor is left free to carry on the government according to his own will.

What has Korea gained by the events of the past four years? What benefits have accrued to her as the result of the battles of Asan and Pyeng-yang? What advantages has she derived from the tutorship of Japan and Russia? What has she learned and unlearned in the quadrennium that has brought her so much trouble and misery? To answer these questions would require more space than we have at our disposal and we cannot do more than answer them in a very general way.

Korea gained her independence during the last four years,

a new form of government, and, what is infinitely more important, new life. She has now not only a sovereign whose power is virtually absolute, but a Cabinet and a Privy Council. The laws of the land have been so codified that something like justice can be administered by officials who earnestly desire to do so. The excellent work begun by the Japanese in the reorganization of the army, and the discipline enforced, had a most wholesome effect upon both officer and private. The finances of the country have been reduced to something of a system. The Japanese introduced the budget, by which the expenditures are limited to the receipts from taxes and other sources. The labors of Adviser McLeavy Brown in the Finance Department have demonstrated to the world the solvency of the country—an immense gain to the empire. And, be it specially noted, the foreign adviser did not exercise any authority in collecting the money; that was done by the Korean officials. His work came in after the money reached the national treasury. Whether more money or less money than reached the exchequer was collected is not for us to discuss now. The point holds that the country is in a solvent condition now.

The new life manifests itself in various ways. Business is increasing and efforts at organization and consolidation of capital for the promotion and extension of trade are visible on every hand. The farmer has found a market for his products, the tradesman has found a purchaser, and the capitalist has discovered means to invest his surplus money.

Education has received a decided impetus as the direct result of the general upheaval four years ago. Where there was one boy indifferently pursuing a course of study, the object of which he knew little and seemingly cared less, there are now a dozen pursuing, with something bordering on enthusiasm, studies that give breadth and solidity to the student. Young Korea has still much to learn but he has learned, or at least thinks he has learned, a few things and he is anxious to impart his information to his fellows. As a natural result, since the opening of this year, Seoul has seen the birth of several weeklies and a daily, all under the management of young men from the schools. That some of these papers will cease appearing before the end of the year may be safely predicted. We now note the fact that young Korea seems to have found his brush again and instead of writing in the stilted and unknown Chinese, he writes in the vernacular and the people read. He also, after an enforced silence of centuries, has found his tongue and he will talk. Debating societies are the most popular organizations of the day. True, "talk is cheap" here as in other lands and much of it is

wide of the mark, but it is indicative of a new force that is sure to be felt more and more as time goes on.

Lastly we notice the remarkable change in the attitude of the people towards Christianity. In perhaps no country has there been such a rapid, and withal, such a substantial growth of Christian work as in Korea the last three or four years. Idols are given up, ancestral tablets are surrendered; fetiches are destroyed. The work is positive as well as negative. Christian books are bought and read; churches and chapels are built; colporteurs and preachers, supported by the churches, are sent out to sell books and "teach the doctrine." The fallow ground is being broken up and an abundant harvest is already being reaped. We call attention to the rapid gain in the Roman Catholic church the last year—a gain of 3417—as shown by the figures of Bishop Mutel recently published by us.

The political stream which for awhile washed the shores of the peninsula seems to be deflected and now beats upon the banks of Talienwan and Port Arthur. Korea, for the present at least, is not in the current; Japan even is represented as "some distance from the shore." That our own political whirlpool will all of a sudden become as calm as the lake on the top of old White Head we are not ready to believe, much less in a mood to predict, but as there will be a lull in the political storm without, it is hoped Korea will seize the opportunity to develop a strong and righteous government, foster education and religion, and advance trade and internal improvements. Korea will now have an opportunity to demonstrate her ability to govern herself.

U. S. Gold Mine Concession.—We have already noted the gold-mining concession in the Ping an province granted to an American company. The district covers an area of some twenty-five miles and is reputed to be one of the richest in Korea. The concession is for a period of twenty-five years and includes the right to mine other minerals in the district. Mr. Leigh Hunt is at the head of a sub-company and work was begun by him about two years ago. Mr. James R. Morse, president of the American Trading Company and chief promoter of the Seoul-Chemulpo railroad received the original grant from the Korean government.

Some ten years ago attempts were made by the government to open these mines as well as to prospect for the precious metal in other parts of the country. The work failed for various reasons. The present attempt seems to be on a different basis and gives every promise of success. United States Consul

General Horace N. Allen in Consular report number 24 published Jan. 29, 1898, among other things says:

As yet, not much has been done beyond what might be called prospecting on a large scale; but veins of medium-grade ore have been opened, which give good prospects.

The whole country has been, as it were, honeycombed by native miners in the past, and, to please the native miners and promote further prospecting, these people are given mining rights for one year on new properties. The Korean miners are said to be entirely satisfactory. They are patient, strong, enduring, and very easy to deal with. Their wages are about 40 cents per day in silver (equal to about 20 cents in gold) and the supply is ample. The company is on good terms with the people, and life and property are perfectly safe at the mines.

The placers have been well worked over upon the surface, but the natives have not been able to get down very deep, and bedrock has not been reached. The native method of working the quartz veins is to chip out the gold-bearing rock with their soft iron tools as much as possible, after which they fill the hole with fuel and set fire to it. When the rock is as hot as it can be made, they pour in water, which cracks the surface so that they can chip it off. The ore thus obtained is then crushed on a flat rock by huge stone rollers worked by many men with poles. Water is the worst obstacle the native miners have to contend against, since their only way of emptying a shaft is by bailing it out with gourds, which are filled and passed up from man to man. When permanent water is reached, the shaft has to be abandoned; and, as the veins usually grow richer as this condition is approached, the natives declare that, if they only had some means of getting rid of the water, they would be quite satisfied.

When the report was written there were eight Americans employed at the mines superintending the Korean workers and running the machinery. This force has been more than doubled since and additions are being made continually.

By later grants, standing timber is allowed to the company at the rate of 60 cents silver (30 cents gold) per cord; and as there is an ample growth of scrub trees on the mountains, the item of fuel for the mills is satisfactorily settled. The company will introduce some rough forestry methods to protect the young trees, which are annually damaged very greatly by fires carelessly started by the country people. There is some large timber near by from which the company have finally obtained permission to cut trees for material for the new mill, thus saving them very great inconvenience in transportation, as they are about 150 miles from the port of entry—Pyeng Yang. At present, everything has to be transported this distance upon the clumsy bull carts of the country; but some large American wagons are now ordered.

The report continues by noting the concession granted to a German company "for a small portion of the district adjoining the one held by our own people." The terms granted the Germans are substantially the same as those granted to the Americans. A German mining engineer is in Korea now prospecting.

The Consul-General concludes his report with the following observations on the development of the northern part of Korea.

The concession for a railroad from Seoul to the northwest, granted to a

French syndicate, gives them the right to open certain mines as well; and, as it is generally known that Russia is interested in this proposed railroad, it is pretty sure to be built. The road will be something under 500 miles in length and will run through this whole mining region, which lies on the line between Seoul and the border city of Wed-ju, where the proposed railroad will connect with those about to be built in Manchuria. These, with the American railroad now building between the capital, Seoul, and its port, Chemulpo, will give Korea and its chief port and capital, as well as these mining regions, direct connection with Europe.

Eli Farr Landis, M.D.—Dr. E. B. Landis, physician in charge of the medical work of the Church of England Mission at Chemulpo, died of typhoid fever on Saturday, April 16th, at 4:30. p. m. He had been sick about three weeks and at first no danger was apprehended and every hope was entertained of his speedy recovery. A relapse took place, however, followed by a collapse and tho every effort was made to save him, both Dr. Baluck and Dr. Laws being in attendance on him, it proved of no avail and the doctor passed to his reward.

Dr Landis was well known to the readers of THE REPOSITORY. He was an indefatigable student of all things Korean, and the contributions which he made are of permanent value. He was also a contributor to the *China Review* and to other periodicals in the east. One of the first members of the Church of England Mission, Dr. Landis had a fine reputation for ability to speak the Korean language. He devoted himself with all assiduity to acquiring it and a large measure of success crowned his endeavors. Among foreigners he had the best command of conversational Korean of any European we know. He was also an industrious student of Korean Chinese, and many an evening in passing the hospital we have heard him reading Mencius or the Analects in true Korean fashion.

In connection with the hospital he conducted an orphanage in the boys of which he took an all absorbing interest. Without family ties himself they were to him what a family might have been and to them he manifested himself as a wise, kind, careful and loving parent. Among the Koreans of Chemulpo his memory will be long cherished, for his life to them was full of deeds of Christian charity. His death was a surprise and a shock and the universal remark of the Koreans was, "We have lost a gracious friend."

The funeral of Dr. Landis occurred Tuesday, April 19th, at 4 p. m., from the English Church at Chemulpo. A heavy storm of wind and rain accompanied by thunder and lightning occurred during the entire time, but in spite of this the little church was crowded with sorrowing friends, every foreigner in

Chemulpo who could get to the church being present. The floral offerings were very numerous. The solemn rites of the Church of England were celebrated by Messrs. Trollope, Turner, Badcock, Hilary and Bridal, after which the body was taken thro a heavy storm of rain to the foreign cemetery on the river's bank and committed to its last resting place.

A memoir of Dr. Landis' life will appear in our next issue. The editors of THE REPOSITORY desire to express their sincere sorrow and sympathy with the family and colleagues of Dr. Landis. The Church of England and the entire missionary community has experienced a loss in this removal of a young man whose future was radiant with promise.

OFFICIAL GAZETTE.

Compiled from the *Independent*.

MARCH 26. *Edict*—The main duties of the officials who look after the national finance is not only to endeavor to increase the amount of income, but to expend what is already in the treasury with care and judgment. Judicious expenditure always leaves comfortable surplus. In recent years the national finance has been in the most satisfactory condition, and it was all due to the diligence and careful manner in which the finance advisers have discharged their duties. We thoroughly approve of their methods of administration of our Finance Department. Now the finance adviser has been relieved and it is time for our financial officials to be more careful in the discharge of their responsibilities. Let our wishes be known to the Finance Department.

MARCH 26. *Edict*—The essential point in the maintenance of efficiency of the army is to observe regularity in all matters relating to military organization. It is thro the unceasing efforts of the Russian military instructors that our soldiers have become familiar with tactics for which we are greatly pleased. The instructors are now leaving our service and we desire that the officers of the different regiments be more diligent in observing the rules and systems which they have learned from them. Let our wishes be known to the War Office.

MARCH 25. *Edict*—Whenever there is a national celebra-

tion of great importance it is customary to inform the governments of the treaty powers of the fact. But after our assumption of the Imperial title the Foreign Office did not inform the governments of Italy and Austria. We feel greatly ashamed that the Foreign Office was so negligent in its duty. The Minister and Vice Minister and the Chief of the Diplomatic Bureau must be punished for the offence of non-fulfilment of their duties. The Minister and Chief of Diplomatic Bureau are hereby dismissed from the office and the Vice Minister is hereby reprimanded.

CORRESPONDENCE.

PYENG-YANG, KOREA, APRIL 13, 1898.

To the Editors of

THE KOREAN REPOSITORY:

Dear Sirs:

Your fellow passengers of the *Kyeng Chae* on her late trip from Chemulpo to Pyeng-yang, impelled by the inconsistency in yourself manifested by the last number of THE REPOSITORY, have determined upon the following resolutions:

WHEREAS: To our discomfort and utter despair the *Kyeng Chae*, chose to spend Sunday at Chinampo, the consternation in our minds being voiced by the Editor of THE REPOSITORY, with many added invectives, and dire threats of revenge, and,

WHEREAS: The editor of THE REPOSITORY in the last issue of that paper refers to his enforced delay as a "pleasure," therefore, be it

Resolved, That his fellow passengers are at a loss to know whether he was sincerely mad at that time, or that the pulling of his own hair was a fine piece of acting; or whether the statement in THE REPOSITORY is a joke and we are expected to laugh.

The writer of the above communication, no doubt still under the mental excitement incident and perhaps inseparable from a trip in the steamer he mentions, failed to sign his name. We, however, are familiar with the chirography and shall not consign it to the place where such productions usually go. As intimated we had the honor with our correspondent and several other equally excellent people to travel in the *Kyeng Chae* from Chemulpo to the Pyeng-yang landing. We have a distinct recollection

that the steamer was "late" in every sense of the word. Eighteen hours "late" in starting, "late" in getting out from anchoring behind the islands, because as the genial purser remarked, "plenty bad sea outside."

We venture to suggest that our correspondent is a day ahead in his reckoning of the unseemly tho possibly not unwarranted ebullition of temper so graphically and unstintedly attributed to us while the gallant steamer was riding at anchor in the harbor of Chinampo. Strong feeling is said to be indicative of strong character, but we are too modest to press the proposition to its natural and logical conclusion. There was occasion for concern at the delay of a whole day and it was because of the intuitive feeling of dire results we feared would follow the delay that we ventured to expostulate with the master of the ship. Did not the *Kyeng Chae* stick in the ice-bergs at Posang? Did not our correspondent inform his fellow passengers with that meekness so characteristic of him that he "froze to death three or four times" during the night? If such conditions do not warrant alarm, then we give up at once. If one cannot get "mad" and perform "a fine piece of acting" it is because he is deficient in some qualities essential to travel with comfort between Chemulpo and the Pyeng yang landing.

But notwithstanding all that is said or implied by our correspondent we still stick to our assertion of having had "pleasure" in the Sunday we spent at the northern port. And why not? The sun shone bright and clear; the air was bracing, and there was a splendid walk (as to length) from the anchorage to to the settlement; the courteous and generous hospitality of the acting commissioner of customs left nothing to be desired in that line; the shooting on the mud flats was inviting and the noble hills included in the foreign concession afforded an ample space to stretch one's legs after the confined quarters of the single cabin of the *Kyeng Chae*; the firs and pines swayed in the wind and we could hear the whispers of the development of trade and the growth of the town of Chinampo, the mud flats redeemed, the low-land crowded with go-downs and business houses, the hills studded with palatial residences, the streets filled with happy children, and the church bells pealing forth a joyous sound on the Sabbath calling together the people to divine worship. The firs and the pines told us of the electric railway and cinler path from the port to the busy, booming, bustling capital, forty-five miles beyond the hills to the north; and when we strained to the utmost we thought we heard the rumble of the "flyer" on the Seoul We-ju railway rolling into the depot at Chuldo. Who would not have "pleasure" under such circumstances? "The

statement in *THE REPOSITORY*" was not a "joke." We were far too serious for that and our correspondent is at liberty to reserve his "laugh" until his well known equanimity is sufficiently disturbed when he can indulge in hilarity without asking permission of us.

To the Editors of

THE KOREAN REPOSITORY:

Dear Sirs:

Not in a spirit of criticism, but because of the fear that some of the readers of your appreciated magazine may be misled, do I refer to the interesting results in the February number of your interview with Mr. Fenwick about the prospects of fruit culture at Gensan. About mulching one there reads that "it should be put on to keep the frost *in*, not to keep it *out*, and therefore should be applied after the ground is frozen hard." Not every one will understand this broad assertion, and that it has limitations. Some of our friends who are only beginning to interest themselves in these matters will, perhaps, understand the situation better, and be able to steer between frost and freezing, the Charybdis and Scylla of the orchard, when informed that there are two principal objects in winter mulching; one is to prevent freezing and winter killing; the other to prevent too early budling and frost killing. In a climate where there is so little danger of winter killing that mulching need not usually be resorted to to preserve the lives of trees, vines and shrubs, mulching at any time during the winter serves to retain the frost in the ground and to retard the growth and opening of the buds in the spring until all danger of bud-killing frosts has passed. This may be noticed more especially with the peach, whose buds are inclined to expand under the influence of the first genial rays of the sun. Manifestly, it would not do to mulch the peach in the fall before freezing weather has set in, for, the effect of this mulching would be to keep the frost out of, and the warmth in the ground, and to start the buds out earlier than usual under the influence of the spring sun, and subject them to certain injury and probable killing by late frosts. Tender varieties of some other fruits, as the grape, may also be benefitted by the mulching which keeps back the buds in the spring.

In this latitude some berries, as the currant, and other fruits which are late maturing, may be benefitted by having a warm instead of a cold mulch, which will produce earlier and generally better and more abundant fruit, if the insects are taken care of. But, this is not all. There is a summer as well as a winter mulch. The object of the former is to protect the trees, etc., against drouth. And it is very effective, and saves much labor with the water-pot.

Again; the statement that there is only about one-half the rainfall at Gensan that there is here is based on what statistics? Referring to Mr. Waerber's brochure you will find that during the period between 1887 and 1890 inclusive the average annual precipitation at Gensan was 41 $\frac{1}{4}$ inches. This is five or six inches in excess of the average fall here during that time. During the month of August of one of those years at Gensan more than 29 inches fell.

Since my hand is in may I notice that in the same magazine you make the Tai Won Kun ten years older than he was. The *Independent* made a similar mistake. Was this the blind leading the blind?

Yours, etc.,

WM. MC. E. DYE.

"THAT FAR AWAY LAND OF CHOSEN."

[Some eight or ten years ago the warships in these waters moved about less rapidly than they did this last winter for example. Officers and men had time to come ashore and enjoy Chemulpo and even honor the capital with a visit. They returned to their ships much impressed by what they saw, felt and heard. One of them expressed his sentiments in meter. There have been some changes in the country since then but as a representation of ante-bellum times the verses—whatever may be said of their merit as poetry—may not be without interest.—Ed. H. R.]

There's a singular land far over the seas,
Which is known to the world as Korea;
Where there's nothing to charm one and nothing to please,
And of cleanliness, not an idea.
Where a lucid description of persons and things
Quite baffles the reddiest pen,
And stirs up strange qualms in the poet who sings
Of the far away land of Chosen.

Where the houses they live in are mostly of dirt,
With a tumble-down roof made of thatch,
Where soap is unknown, it is safe to assert
And where vermin in myriads hatch.
Where the streets are all reeking with odors more rife
Than the smells from a hyena's den.
One visit is surely enough for one life,
To that far away land of Chosen.

Where the garments are made on a very queer plan,
And are something quite out of the common;
The women wear pantaloons just like a man;
Young men braid their hair like a woman;
The married man gathers his hair at the top,
In a knot much resembling a wen;
The female coiffure is a huge ugly mop
In that far away land of Chosen.

Where the hats have a crown much too small for the head,
While the brim measures several feet around;
Where the principal fire is under the bed,
And the chimney's a hole in the ground,

Where the coolies can't work without singing a song
And must stop for a rest now and then,
While they snatch a few whiffs from a pipe three feet long,
In that far away land of Chosen.

Where foreigners flock to improve the ideas
Of the natives, and help them make money,
Where hives are well filled by the Korean bees,
But the foreigners get all the honey.
Where shop-keepers ought to be rolling in wealth,
From the prices they charge one, but then,
It is not at all likely they go for their health,
To that far away land of Chosen.

Where the king, in a manner becoming a prince,
Is charmed with each fresh innovation,
And plays with post-offices, steamers, and mints,
At a grievous expense to the nation.
Where gullible strangers big contracts have made,
But find when they ask for their yen,
'Tis a very cold day when employes are paid
In that far away land of Chosen.

Where men-of-war, fresh from some pleasanter clime,
Look in for a few days or so ;
Where the Palos alas ! spends the most of her time
In the river abreast Chemulpo
Where those who escape never care to return,
To that "Morning Calm" country again,
Where there's nothing on earth that could cause one to yearn
For that far away land of Chosen.

LITERARY DEPARTMENT.

Problems of Irreligious Christianity in China By Rev. Ernst Faber
Th. Co. D. Translated from the German by Rev. F. Ohlinger and edited
by Rev. John Stevens, Litt. D., D. D. 12mo. pp. 122. Shanghai—Office
of "The Celestial Empire" and "The Shanghai Mercury."

This book does not deal with Korea or Korean affairs directly. It is, however, such a frank and thorough discussion of the "Problems of Practical Christianity" by one so abundantly competent to speak that we must be permitted to do our co-workers the service to call their attention to this book. The translator whose long missionary career in China and Korea and exact knowledge of German and English specially fitted him, has performed his important part most admirably. The papers first appeared in the *Missions-zeitschrift* and subsequently in *The Messenger* of which Dr. Stevens was

one of the editors. Dr. Faber discusses his subject in ten chapters' 1 "Chinese Customs and the churches." 2. "Symbolism and Reality." 3. "The Roman Catholic Mission." 4 "The Protestant Missions." 5 "Language and Literature." 6 "Questions Relating to the Cult." 7. "Superstitions" 8. "Domestic Life" 9 "Social Life." 10. "Government"

The temptation is to make extracts. Dip into the book at random and the author states his views clearly, concisely and forcibly. "Many heathen customs cannot be converted, they must be simply abolished. A purely Christian evangelical standpoint must be taken and rigidly maintained from the outset." "Up to the present time no Protestant missionary has found employment at the Imperial court in Peking, either as court mandarin or court fool, altho thro the influence of the Inspector General of Customs and that of the Foreign Ministers residing in Peking, several missionaries have been employed to translate scientific works" "Protestant missionaries might have learned a few things from the 250 years' experience of their Romish colleagues. (We regret the translator throughout the book used this incorrect and infelicitous term in speaking of the Roman Catholic missions) That this has not been done to the present day, and that barely one in a hundred Protestant missionaries has any close acquaintance with the Romish missions, is due to another sin of negligence on the part of the missionary boards at home. It is for them to consider and to decide what is most essential for each particular field; the experiences of early workers of all denominations should be gathered and sifted, and the result, with notes appropriate to each society, should be handed to every young missionary as a guide and hand-book." The translator in a footnote says quite correctly, "Probably the greatest need of the missionary enterprise." "Can we in addition to healthy Christian instruction also impart Confucianism after the manner of the Chinese in our schools? I am convinced that we cannot." "In the higher schools the classics cannot be ignored" "The Christian who in compliance with native customs seeks either by 'mediums,' or by personal physical & psychical preparation to come into contact with spirits should be expelled from Christian fellowship with as little hesitancy as the idolater." On the prevalent vices of lying and deception Dr. Faber's opinion is worth repeating and with this we must reluctantly close these quotations. "He who insists upon honesty and truthfulness cannot keep his employes any length of time, and is deceived all the more in the end. What is to be done? Nothing! I also agree to that. Do not try to *do* it. Conscience must first be aroused and quickened, and in order to accomplish this there must be a realization, a clear sense, of the injuriousness and despicable nature of deception. It is our Christian duty to awaken conscience and then to shield the weak from severe temptation." Sound counsel and applicable to Korea. A.

議會通用規則

의회통용규칙

Mr. T. H. Yun has translated in an abridged and adapted form for use by the various debating societies in the capital and thro the country, "Roberts Rules of Order." No Korean is better able for a work of this kind than Mr. Yun. The pamphlet contains twenty-nine pages, is written in the mixed character, *i. e.* Chinese and Enmun, neatly printed on heavy white paper, and sells at five cents a copy. We predict the edition, which we understand is 1000, will be sold out in a very short time. Young Korea takes to this kind of matter something in the way a duck takes to water. Keep the printing press going.

NOTES AND COMMENTS.

American trade with Korea for 1897 amounted to about \$500,000. gold.

Mr. Alexeieff has been appointed Russian commercial agent in Japan.

The local agency of the Russo-Korean bank was closed and withdrawn on the 8th inst.

The Nippon Yusen Kaisha is considering the idea of increasing the communication with Korea to five or six trips monthly.

In Korean romance Dame Rumor is represented under the guise of a "green bird." Query: Do the Koreans know anything about parrots?

The work of pushing the entrance of the railroad into Chemulpo is being hurried along as rapid as possible and the port is flooded with coolies as a result.

Serious trouble has occurred in the island of Quelpaert. As a measure of pacification the island has been erected into an independent province so that the empire now consists of fourteen provinces.

Yi Wan Yong, Ex-Minister of Foreign Affairs, was appointed governor of North Chulla province near the end of last month. Governor Yi is well-known among foreigners as one of the leading young men of the country.

It is reported that Yuan who was Chinese minister in Seoul previous to the war is to be appointed Chinese minister to the United States. If so it will be interesting to watch how he deals with the Chinese problem in America.

Concerning Russia's withdrawal from Korea, the *North China Herald* quotes from the *Moscow Gazette* of 21st March that "Russia was about to retire from the Hermit Kingdom and would henceforth consider Korea beyond her sphere of influence."

A missionary returning from two country trips wrote to his secretary. "I visited forty-five places where Christians meet on the Sabbath to worship God. I baptized 151 people and received 455 catechumens. At twenty of these forty-five places the people have bought or built church buildings."

The pressure on the English government to make a legation in Seoul succeeded finally. On March 8th the present Consul-General, Mr. J. N. Jordan, was appointed Charge d'Affairs, who is thus placed in direct diplomatic relations with the Korean government. We congratulate Mr. Jordan on his promotion.

The *Japan Official Gazette* of 4th inst. has the following: "In compliance with Article 15 of the Rinder Pest Prevention Regulations, no import for sometime to come of cattle, hides, or bones from Korea to the following places is allowed:—Otaru, Shikami, Fushiki, Hakata, Itsukuhara, Sasuna and Shimonoseki."

Our contemporary hopes that "the flogging of officials with whom respectable people have to associate will be abolished." It does seem that to sit with a minister of state one day and to see him the next paddled for

failure to accomplish that which is beyond his power, is a lowering of dignity that is hardly in keeping with the fitness of things. At the same time, if the corporal punishment can be bought off for twenty-eight dollars silver the average official will see that that amount finds its way to the proper authority.

On March 1st the Deer Island episode was the subject of an interpellation in the British Parliament by Sir Ellis Ashmead-Bartlett. In reply Mr. Curzon said that while it was known that Russia was negotiating for a site for coal go downs there, no official communication had been received of a Russian occupation of the island.

The Korean students studying in Japan, having been deprived of the support allowed them by their government, and failing to return when they were notified that the support would no longer be granted, seem to be reduced to actual want. Appeal was made to the several schools in the capital and a subscription was taken up in their behalf. The young men will no doubt return as soon as means are provided for them.

Ex-Minister of the Imperial Household, Yi Chai Sun, has been acquitted of complicity in the attempt on the life of the Russian Legation interpreter, as were the others implicated by the policeman Yu, and the latter sentenced to 100 blows and life imprisonment. Ex-Chief Commissioner, Yi Chung Ku, who was sentenced to 100 blows for infringing the prerogatives of *chik-im* officials has been pardoned by His Majesty. This we suppose is the end of the Kim Hong Yuk incident.

"Among the most interesting appointments in the Order of St. Michael and St. George is that of Mr. McLeavy Brown to be a Companion of the Order. Mr. Brown has done a remarkable work in Korea as head of the Customs and Controller of Finance. Recently the news that Russia had induced the Korean government to supersede Mr. Brown in favour of a Russian named Affexieff created a good deal of surprise and indignation in this country, where Mr. Brown's able and upright administration is appreciated at its true value."
—*Times Weekly*, January 7.

The fair name and fame of the royal inspectors are in danger of suffering if the reports of some of their doings are not exaggerated. The object of the inspection was intended originally to be an aid to the sovereign in promoting good government and as a check to the rapacity of the official. The reverse now seems to be the case. The inspector does the fleecing and incurs the hatred of the people for whose good he holds his high position. The governor of South Cholla is loud in his complaints of the arrests of wealthy citizens made in his province. These men had to sell their farms in order to free themselves from the clutches of the inspector. From the north come similar reports.

The withdrawal of Russia from Korea last month and the final episode connected therewith, namely the ultimatum of the Russian representative and the sudden manifestation of some spirit on the part of the Koreans not only surprised us here but the outside world as well. The letter of the ex-foreign minister was widely copied and various comments were made on it. The *Japan Mail* calls Mr. de Speyer's note a "celebrated dispatch" and thinks "there is a good deal of significance in the wording" of the answer; that the minister could scarcely "have drifted by pure accident into the subtle sarcasm of the statement that his country's resolve to dispense with the services of the Russian experts was due, in part to 'the enlightenment and independent spirit which your government has so diligently inculcated among us,' and that he is 'sure that your Imperial Sovereign and your government